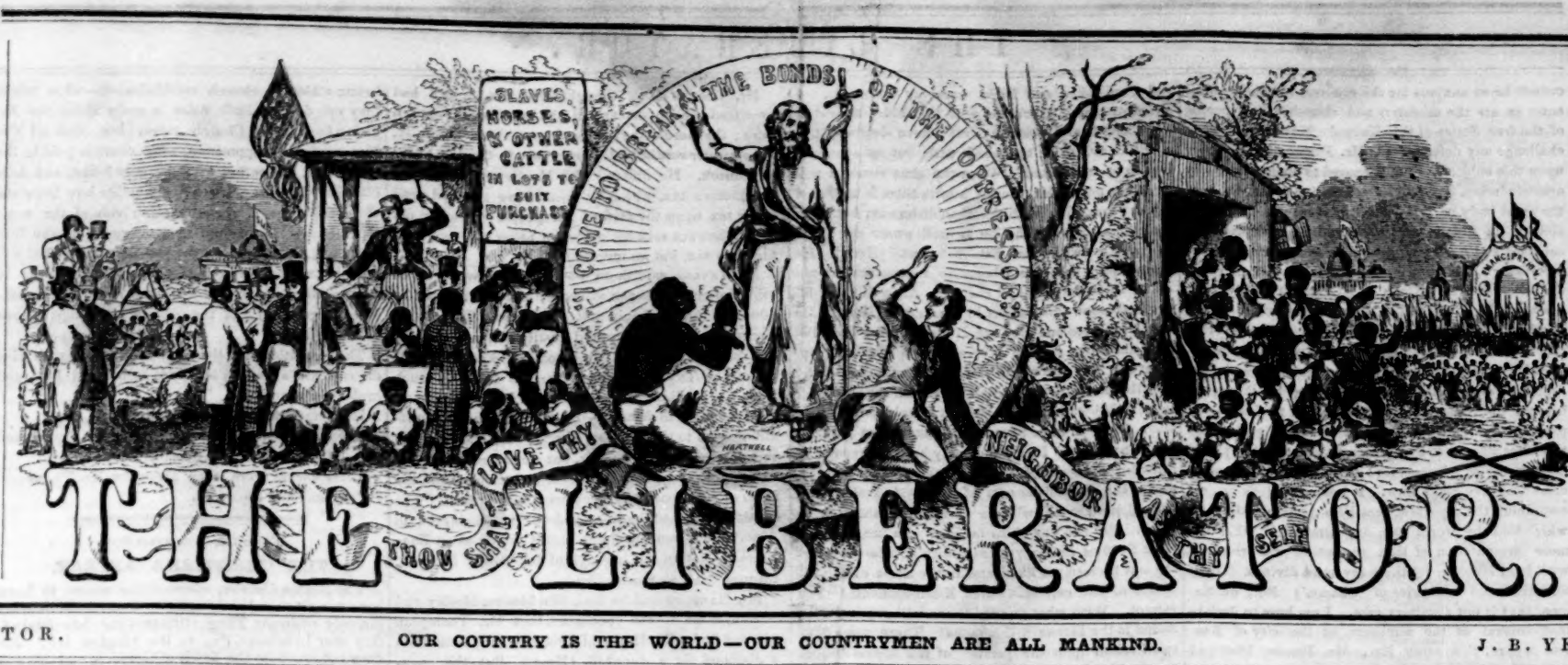


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NO UNION WITH SLAVEHOLDERS!
THE U. S. CONSTITUTION IS A COVENANT WITH DEATH
AND AN AGREEMENT WITH HELL.
Yes! it cannot be denied—the slaveholding
lords of the South prescribed, as a condition of
their assent to the Constitution, three special provisions to
secure the perpetuity of their dominion over their
slaves. The first was the immunity, for twenty years,
of preserving the African slave trade; the second was
the stipulation to surrender fugitive slaves—an en-
gagement positively prohibited by the laws of God,
delivered from Sinai; and, thirdly, the exaction, fatal
to the principles of popular representation, of a repre-
sentation for slaves—for articles of merchandise, under
the name of persons. . . . To call government thus con-
stituted a democracy, is to insult the understanding of
mankind. It is doubly tainted with the infection of
riches and slavery. Its reciprocal operation upon the
government of the nation is to establish an artificial
majority in the slave representation over that of the
free people, in the American Congress, and thereby
to make the PRESERVATION, PROPAGATION
AND PERPETUATION OF SLAVERY THE VI-
TAL AND ANIMATING SPIRIT OF THE NA-
TIONAL GOVERNMENT.—JOHN QUINCY ADAMS.

W. LLOYD GARRISON, EDITOR. OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. J. B. YERRINTON & SON, PRINTERS.
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The Liberator.

SEVEN AND EIGHTH MEETINGS OF MR. GEORGE THOMPSON AND HIS CONSTITUENTS.
RESULTS OF THE THREATENED OPPOSITION.
Some of the last reports of the proceedings in the Tower Hamlets between Mr. George Thompson and his constituents, two other meetings have been held. The first possessed the same characteristics as the first predecessors—unbounded enthusiasm and perfect unanimity of feeling. In the second, a large combination of antagonistic elements was brought to bear upon Mr. Thompson, with the result of a large majority in his favor. Such is the actual result of the threatened opposition to Mr. Thompson in the Tower Hamlets, such the very scene animal brought forth by the opposition which has been so long and violently in progress.

The first of these meetings was held at St. George's Church, a district which resides those 'starving wretches' who are commended so much of the sympathy of the American press; a district which contains the greater portion of the shipping business of the port and docks of London. If gentlemen from the United States, North or South, should happen to visit for the purpose of sympathizing with the laboring classes in the coal trade upon the Thames, they will soon find that the utterance of a disrespectful word of George Thompson will be likely to involve them in any thing but popularity.

The speeches of Mr. Thompson upon this occasion abounded with beautiful passages, which I should have delighted to have extracted for insertion in the Liberator, but the peculiar and absorbing interest of the second meeting demanding a somewhat lengthened notice, were I to indulge my inclination with regard to the first, I am conscious that I should be trespassing too far upon the columns of this journal, with matter which may be said to have only an indirect and secondary bearing. I must, therefore, reserve myself again, as I have been compelled to do on several previous occasions, to the sacrifice of great and noble thoughts, expressed in the most eloquent and beautiful language.

The meeting was crowded in every part. Mr. Thompson was received with the utmost applause. The chair was taken by one of the most faithful and able friends of liberty in this country, FRANCIS GARRISON, Esq.

MR. ALLEN, Esq., Churchwarden of St. Paul, Shadwell, and Chairman of the Shadwell Parliamentary Reform Association, in an admirable speech, in which he fully justified Mr. Thompson's visit to America, as well as his prolonged stay in that country, moved the following Resolution:—

That this meeting, considering that Mr. Thompson's explanations are perfectly satisfactory, inasmuch as the honorable gentleman was entirely engaged in endeavoring to ameliorate the condition of our fellow-men in the United States of America, and for the good success in his anti-slavery efforts, they tender him their hearty congratulations, and pledge themselves to use their most strenuous efforts to continue him in the honorable position which he at present so successfully fills.

J. BLAKETT, Esq., Chairman of the Parochial Association, seconded the Resolution.

MR. JOHN TAYLOR (a coal-whipper) supported the Resolution. He considered that, instead of needing any apology from Mr. Thompson for his absence from the people of the Tower Hamlets ought to apologize to him. They were unworthy to be represented by such a man. They allowed him to sacrifice his time, labor and domestic comfort in their cause, and yet they were attempted to make him any return. (Hear.) There were, at the very lowest computation, 100,000 men in the Tower Hamlets. Why should they not subscribe annually one shilling, and thus raise an income of £100,000 a year for Mr. Thompson, take it to him, and say, 'There is an income sufficient for the maintenance of yourself and family; give us, in return, the employment of your great talents and exertions in the House of Commons.' (Loud cheers.)

MR. FRANKS having supported the Resolution, it was carried unanimously.

Mr. Thompson replied, and a vote of thanks was passed to the Chairman, and responded to by that gentleman.

There were given for Mr. Thompson, and more for the young couple (Mr. and Mrs. Norton) who had been married that morning, and the meeting separated.

The other, and sixth of the series, of these meetings, was held at Hackney, a district containing a large number of the suburban residences of the 'merchant princes' and gentry of the British metropolis. Twenty of this class of men, though of very humble origin, and belonging by birth to the great body of the people, are fain to obtain admission into aristocratic circles, or form themselves into a separate and exclusive set. These men seek to gain their object by flattery, as far as possible, in intercourse and sympathy, from the common mass of virtuous industry, which they should feel it an honor, though they themselves removed from labor, to belong, forming, as that class does, the foundation of our social fabric. It will be no matter of surprise to you, that in such a region, similar in the position and pretensions of its leading residents, if I am rightly informed, to your own Cambridge, Brookline and Jamaica Plain, that Mr. Thompson should find his minimum of support and his maximum of opposition. Yet, in this Eastern Belgravia, Mr. Thompson, in 1847, headed the poll by a large majority; and although his inexorable fidelity to the cause of the people, and his stern refusal to be the nominee of a purse-proud clique, may have incensed some, who knew not the stern stuff of the man when they voted for him, yet I am utterly mistaken as to the state of public feeling in the Tower Hamlets, if he is not again triumphantly returned for that borough, supported, as he assuredly will be, by those who cherish the national English respect for genuine hereditary aristocracy, but who, at the same time, despise those monstrous pretensions who are ashamed of the rock of granite virtue from whence they were hewn. For some

time, it has been no secret among Mr. Thompson's friends, that there were men, especially in this locality, who were desirous of displacing that honorable gentleman, and sending into the House of Commons one of their own order. Shrinking, however, from a personal encounter with a man, who, strong in his own integrity, and the confidence and love of the people, would have scattered the self-styled 'respectables' to the winds, they have had recourse to the weapons so often employed against yourself, those of whispered calumnies and covert detraction. Wherever they could find a man whose sectarianism, subservience, or too-eating propensities pointed him out as a likely instrument, they have sought to alienate him, by innuendo with their own virus, from the support of Mr. Thompson.

The counts of impeachment upon which our friend's opponents succeeded in gathering together this one per cent. of dissentients at the Hackney meeting were various, and utterly antagonistic to and destructive of each other. The only principle of cohesion which held together this confederacy of nine, was a spirit of sectarianism. It was not urged that Mr. Thompson's absence from the House of Commons had injured the great and paramount question of national reform; the alleged grievance was, that it had lessened, by one, the minority—not affect the ultimate issue—upon a few questions of Church reform. It was known that in the House of Commons he had voted consistently for all vital questions of religious liberty; that outside the walls of that assembly, he had for many years advocated the same cause, and had given his gratuitous labors to an association, of which his chief opponent on this occasion, Mr. Samuel Morley, was a leading member—the British Anti-Slavery Church Association. These, and other antecedents, were regarded by that zealous non-conformist but as dust in the balance, compared with the loss of a vote, and probably a speech, in one or two small minorities, in debates upon abuses in the Church Establishments. An endeavor has been made to magnify this opposition into importance from the circumstance of Mr. Morley having proposed Mr. Thompson at the last election; but the 23,000 men who compose the Tower Hamlets constituency are not likely to be extensively swayed in their judgments by the defection of one, or even a dozen, wealthy men, whether that constituency may or may not be satisfied as to the perfect rectitude of the motives which led to the change of opinion. Mr. Thompson has, with justice, complained of the unchristian mode of procedure of his quondam friends. As one who, among others, had been instrumental in inducing the honorable gentleman to come forward, and who had publicly presented him to the constituency of the Tower Hamlets, he sustained somewhat of the character of his political sponsor, and was, therefore, bound, even as an honorable worldly man, in a friendly spirit, to have pointed out to him, privately, his sins, either of omission or commission. But in his higher character, as a professed Christian, if there was aught between him and his brother, it was, at all events, incumbent upon him first to have told that brother privately wherein he had offended, before he sought to visit him with political excommunication. Instead of pursuing the conduct of an honorable worldly man, or obeying the still higher rule of Christian discipline, Mr. Morley, without giving Mr. Thompson any personal notice whatsoever of his intention, suddenly pounces upon him at the Hackney meeting, and endeavors to put an end to his political existence in the Tower Hamlets. His signal failure in that locality, the very centre of his personal and sectarian influence, should teach Mr. Morley, that it is dereliction of principle alone, and not the gratification of the plague of rich, and in his case, certainly hitherto deservedly respected men, that will induce the constituency of that borough to cashier their honorable representative.

The above remarks apply, not with equal force, to the conduct of Mr. Morley's supporter, Mr. Isaac Sewell, a leading congregational dissenter, carrying on a large business as solicitor among the non-conformist bodies of the kingdom, and also a Parliamentary agent in London.

Two other of Mr. Thompson's opponents, Mr. Geo. Offer and Mr. Green, are also dissenters—the first orthodox, the second heterodox; but both of these gentlemen were among Mr. Thompson's opponents at the last election; the latter, the Unitarian, violently so, being not merely a supporter of, but the printer for, General Fox.

A fifth antagonist was an open Tory, whose cause of quarrel was the agreement of this honorable gentleman's views upon religious liberty with those of the four previous opponents. With this gentleman, Mr. Thompson's political sins were voting for the admission of Jews to Parliament, and a conjecture that he would have voted in conformity with Mr. Morley's avowed views upon the subject of the Ecclesiastical Titles Bill, had he been present in Parliament.

To whom the other four hands, constituting the remainder of the nine, belonged, or to which of these classes of objectors they were attached, nobody knew. The result of the whole matter has been, as I have stated before, the passing of a resolution, justifying Mr. Thompson's absence in America, and eulogizing him for his labors in that country, with only nine dissentients.

Six meetings have thus been held between Mr. Thompson and his constituents, at which the votes of upwards of 10,000 of the electors and non-electors have been taken. Regarding them, therefore, as they must be taken, as a fair test of the feeling of the Tower Hamlets, the amount of dissatisfaction may be put down in the proportion of 9 to 10,000, or the miserable fraction of one-eleventh per cent.; leaving a majority of 9,990 8-11ths in his favor. There is one lamentable feature of the Hackney meeting, which shows how destructive sectarianism is of the better portion even of the nature of good men. The only individuals who have had the boldness to stand up and declare that Mr. George Thompson was doing wrong in advocating the cause of the slave in America, are professed Christians, prominent members of Evangelical and Unitarian Non-conformist churches; while, on the other hand, uneducated weavers and coal-whippers had humanity enough heartily to endorse their member's mission to the United States.

FREDERICK CLARKE, Esq., (the Chairman,) having made a few pertinent observations upon opening the business and introducing Mr. Thompson, Mr. THOMPSON rose amidst loud cheers, and spoke as follows:—

MR. CHAIRMAN, Ladies and Gentlemen.—Although upon this occasion, it is to the gentlemen more particularly that my observations are to be directed, seeing that they are, by the principles of the Constitution, the judges of my conduct, and are not only empowered by that Constitution, but solicited by me (hear) to pronounce upon my conduct their verdict, I ask nothing more at their hands than that that verdict shall be impartial and honest.

Sir, this is the sixth meeting that I have voluntarily attended, for the purpose of furnishing the electors and non-electors in every section of the Tower Hamlets an opportunity of attending a free public meeting, and of putting to me whatever questions they may deem right to put with reference to my past conduct as one of your representatives in Parliament. Do not imagine I am brought here by any warrant (hear). Do not imagine that I am here with any view to alter results. Do not imagine I am here to conciliate, except so far as truth may conciliate. Do not, for a moment suppose that I have come here on bended knee, 'with bated breath,' to ask forgiveness of you, unless I feel in my conscience that I require it also of myself. I come here frankly to declare that I have done my duty—(cheers)—frankly to measure my own pretensions with those of any man that can be named in comparison with me, and who, in the estimation of any, may be thought to be more entitled to a seat in Parliament, and to a seat in Parliament for this great constituency, than I am. I come before you now, after four years, to declare that I have not, to the thousandth part of the breadth of a hair departed from any principle I avowed when I entered this borough. (Cheers.) I ask you to go through the House of Commons, and try me by the standard of any man there, and I will give you the word besides, and if I come up to the full measure and stature of an incorruptible man, then dismiss me with disgrace. (Loud and prolonged cheering.)

Gentlemen, I have heard of whisperings behind my back (hear); now let me have the thing out face to face. I have heard other persons spoken of for the representation of this borough, and intimations of various kinds as to what was intended for the future. I have the future to take care of myself. I can fall upon my public reputation, walk through the streets, and through the eyes of the people, and through the conscience of America, fearless of meeting the man who ever sought to do more for the human family or for freedom. (Cheers.)

But, gentlemen, when I was elected to a seat in Parliament for the Tower Hamlets, it was an election upon popular principles, and it shall be an election upon popular principles again, if I can make it so. The people shall not want, when the hour has come, an opportunity of testing, through the length and breadth of this borough, which they shall prefer—public, unswerving, incorruptible integrity, or some accident and adjunct connected with the man, which may give him favor in the eyes of the *par excellence* respectable portion of the constituency. (Cheers.) If ever there was a free election in the world, it was my election for this great constituency. (Hear.) I look back upon it without a feeling approaching to self-accusation or remorse. I redeemed every promise, and more than every promise, that I gave before I entered this borough. I did not seek this borough, this borough sought me; and when I entered it, I did so not as the nominee of a clique, nor as the *protège* of a party, not as the representative of an interest. I crossed into this borough merely as the impersonation of the great principle of equality in religion—(hear)—liberty of conscience, freedom of trade, the suffrage for every man, and liberty throughout the world. (Cheers.) I was not returned for this borough by the interest or influence of any party in it. I cannot name the portion of the people of the Tower Hamlets, liberal in political and religious matters, which out did any other portion in the spontaneity of their zeal, in the disinterestedness of their labors, and the freeness with which they gave me their votes on the day of the poll. I found all portions alike zealous in my cause. I think, if I recollect aright, I was transcendently at the head of the poll in every booth in the borough. Well, gentlemen, it was a pure, unflinching, spontaneous act and feeling, as I have ever known to be done; and, grateful to the people of the Tower Hamlets for the honor that they then conferred upon me, I have resolved, that whenever they shall intimate their desire to recall their then representative in me, and place it in hands that they may deem more worthy of it, it shall be theirs. Let me gather up your feelings to-night, and let them be interpreted to mean that I should resign my seat in Parliament, and show me that in this feeling your brother electors and non-electors participate, and I cross no more the threshold of St. Stephen's.

Gentlemen, I did not go into Parliament valuing the honor of the thing. The idle wind is as indifferent to me as the honor of a seat in the House of Commons. I would rather be amongst the abhorred, persecuted, maligned and hunted, but still noble beings in America, with whom I have been associated, and with whom I have labored in the cause of humanity there, (hear), than sitting night after night, listening to tedious dullness in the House of Commons, observing the conduct of those who call themselves the representatives of the people, and scarcely ever able to discover, in more than a very few, any manifestations of the slightest sympathy with the great mass of the working classes. I did not go there for profit. I have made sacrifices for this borough which they did not know of, and shall not know of; but this I will say, that I can look any whisperer in the face, and say, while you can swell the subscription list, and anticipate your epiphany, you know nothing of the bitter sacrifices I have made to be the honest and incorruptible representative of those who elected me in 1847. (Cheers.)

Gentlemen, I have done nothing to forfeit the confidence of a solitary human being who supported me when I was here last. I have heard various complaints against me, to some of which I will plead guilty. It is said that I have not spoken enough in the House of Commons. Well, that was

not, I own, unintentional. I determined, when I went into the House, that I would disprove the charge, and been so freely promulgated in the journals, that I should be a long time in that House. But, sir, I have not spoken; when there was no honor to win, but something of scorn to endure, I have spoken. I have spoken for the People's Charter. (Hear.) I spoke on behalf of men maltreated on yonder fields. (Hear.) I spoke for Ireland when Irish members abnegated their duty, and to the eleven hour, I sought to avert from that country the evil of a renewal of the unconstitutional powers of the Lord Lieutenant. But I confess that, upon certain crack questions of the day, I have not spoken, because there were speakers enough, men whose opinions I would much rather hear than have precluded them by expressing any of my own; and when I have heard that which I would have said, well and fully said by others, I have been content to be silent. Possibly, I should have spoken more; possibly, I should have magnified my office more had I, as member for the Tower Hamlets, been more frequent in my addresses to the House. I confess that my silence has been, to a great extent, intentional, and if that is a sin, I acknowledge it. But I am here to compare information with any man upon any branch of any great public question that affects the rights and interests of the people of this country. If I have been silent, I have not been inattentive. I do not think there is a man in that House who listens to the debates with more intense interest than I do, or with a greater desire to understand and estimate the true merits of every question brought before that House.

It is said that I have been absent from my duties in that House. (Mr. Thompson having explained the cause of his absence from the division upon the repeal of the window duties, namely, a previous engagement of great importance at Sheffield, proceeded to say—I acted as I did then with the perfect concurrence of the largest assembly of electors and non-electors of the Tower Hamlets that I could convene. Whatever other objections there may be to my votes, let them be urged to-night. I want this to be a free and candid meeting. I want to vindicate myself, if I can; to know what faults I have committed; what errors I have fallen into; wherein I have proved myself unworthy to be the people's representative. I have given them the best of my life; I am no richer by a penny now than when I first espoused the people's cause. I might have been enriched by deserting it. Doubtless, I might have found favor in the eyes of some in this borough, who now despise me for my poverty, had I taken the ordinary means to be rich. I have spurned all offers and rejected all temptations; and I am here to declare, that I have never departed from one principle I ever advocated, and never advocated one that did not square with the rights and happiness of the human race. If I am not worthy to sit in that House of Commons, then tell me what are the qualifications you require in your member? Let any man who has said to any other man in this borough, who may be here to-night, that I have forfeited my claim to sit in the House of Commons, take this platform and show upon what grounds he makes this assertion. If gratuitous and long-continued labors will establish such a claim, I have performed them. If sacrifices that no other living man has made establish such a claim, then I have made them. If facing poverty and reproach, and never thinking of myself, can establish a claim, that claim is mine. Men may say that I could do more for you; you, having influence with the Government, might accomplish objects that I cannot; you might entertain you in mansions with liveried servants, who might shed a lustre upon your house when you crossed their threshold, and sat down at their table, and you would doubtless be invited to do so, if they were rich. But if that be the proper foundation of a claim to represent a great metropolitan constituency, I repudiate and spit at it. (Cheers.) Measuring myself by the man whose qualification is his balance at the banker's, I will say—

'An honest man, though ne'er so poor,
He's king of men for a' that.'

Now, I went to America. I have heard strange stories about why I went, why I stayed, what kept me away, why I was not with you at the time specified. Well, you shall know, as truly as God knows. I went because my heart yearned to see those with whom I had labored and suffered in years gone by. I went because I was poor, and I thought that the kind of talent that I had might, during four months in America, put me in a position to bring something home which would enable me still to be your incorruptible representative through another session. Now you know the truth. I did not go to fly from duns, for none pursued me, nor when I left were there any to search after me: but I went to gratify my friendly feeling on the one hand, and if I might honestly and honorably do it, replenish an empty pocket on the other. I made myself unpopular and even infamous, because I identified myself, not with the monied class at Boston, nor the pro-slavery millionaires of Boston, Washington or New York, but because I saw beings like this boy whom I have brought with me to-night (pointing to Charles B. Sumner), and I joined with those who would scour and save him. (The youth was brought to the front of the platform amidst prolonged and most enthusiastic cheering.) While a minister of Boston (the Rev. S. L. Pomroy) writes to Sir Culling Eardley a letter, which I will demonstrate throughout the Tower Hamlets to be utterly false and malicious—while this same professedly pious divine, and almost every other minister in Boston, left every fugitive to be captured by the Marshal, I walked through the crowded streets of that city, on the first Sabbath that I got there, to find out the retreat of two of these hunted fugitives. (Mr. Thompson then detailed his interview with William and Ellen Craft, and the opposition he met with on landing.) I established my right to be heard in defence of three millions and a half of slaves, and in utter denunciation of that practical atheism—made easy of the nineteenth century—the holding of Christ's truth in iniquity—the declaration that God hath made of one blood all nations of men, that they are equal in their original right to liberty and the

pursuit of happiness, and yet, with that sacred book, and that famous declaration in the one hand, wielding in the other the bloody scourge over three millions and a half of the human race, upon whom they have placed the hoof of relentless despotism, and brought down from a dignity a little lower than the angels, and classed God's immortal children with beasts, and creeping things of the earth. Although the men with whom I associated in America have been calumniated here, yet I have never seen living Christianity more lovely, pure, vital or effective, in any part of the world, than in those men. They were true, and we proved together the efficacy of the truth. I have faith to believe, that though my enemies might sow tares at Hackney, Limehouse, or elsewhere, while I slept, careless of political reputation, yet give me but a chance, after they have done their work, of getting amongst the people, and bringing the truth to their ears and hearts, and I do not care for the machinations of my enemies. When the day of revelation comes, I will be there to meet them, and to say upon Stepmey Green, as I declare here to-night, he who hath sought against me, let him appear, and declare the cause of his dissatisfaction. (Cheers.) I do not justify, except in such a case as that of Mr. Colburn, a member roaming about out of doors. But my right of speech was stricken down, and through me the right of every other man. Let the gentleman who has been interrupting me know that the cause of liberty is one; that you have no right to ask it to be given only to a section. The principles of liberty are for the universe. You have no right to maintain truth for a section; maintain truths for yourselves because they belong to mankind, and when you have won them for yourselves, use that liberty to bless others who have lost of it than yourselves, or who are too weak to obtain it.

Gentlemen, having your confidence, and, above all, having your sympathy, upon broad and universal grounds, in reference to one question to which I have devoted a large share of my life, and being permitted to speak in your name when I demand that a glaring outrage upon man and an insult to God should cease, that the personal liberty enjoyed by the millions here should also be enjoyed by the three millions and a half of slaves in America, I have spoken upon this question, believing that the cause of liberty is one and inseparable. If the United States is to live as a country, and grow in its gigantic proportions—if, colossal in dimensions, millions in population, and invincible in energies, it is the foe of free-dom, and the Declaration of Independence had never been written; better that George Washington had never drawn a sword to fight in the cause of the Revolution, if where liberty should find her sanctuary, she is violated and smitten down, made a by-word and a mockery, so that every despot in Europe can spit with scornful emotion at every sallow-faced slave-driver; better that, from the regions of eternal snow to the Isthmus of Panama, the red man still tenanted the forest, and that the sound of the emigrant's axe had never broken the silence of those vast wildernesses, than that men, in the sacred names of Christianity and Liberty, should inflict bleeding wounds upon Freedom, and enslave within their midst a nation of helpless and unoffending human beings. (Loud and prolonged cheering.)

Gentlemen, honorable as it is to be your member—and no man can outdo me in appreciation of that honor—or—I will enjoy it no longer than I have the privilege of frankly telling you what I think and feel; and then, when I sit down, of according you the right of as freely catechising me. If the time should ever come when, losing your confidence, I should retire from my seat in St. Stephen's Chapel, if I can do it with a good conscience, I will take refuge in the thought that these hands are clean, that never since I breathed have I been unfaithful to the cause of truth, to the cause of civil and religious freedom and equality, and that, if I can leave no other legacy to my children than this, it shall be the legacy of a spotless reputation, enabling them to say that their father did to-night and ever say to his enemy, if he had one, Meet me face to face! (The honorable gentleman resumed his seat amidst loud and long-continued cheering, and the waving of hats.)

MR. GLENDON inquired what position Mr. Thompson would have taken with respect to the Ecclesiastical Titles Bill, and the measure for the admission of Jews to Parliament.

MR. THOMPSON replied that he had voted, from first to last, in favor of the abolition of every religious distinction amongst men, as a test of eligibility for civil or political office. With regard to the Ecclesiastical Titles Assumption Bill, he would give no opinion upon a question where he had not heard the evidence and listened to the debates (hear, hear); but he would carry out his principles of religious liberty, wherever they might lead.

MR. GLENDON again inquired whether Mr. Thompson would allow the Jew, who acknowledged only one person in the Godhead—the Father—denying the divinity of the other two, to make laws affecting the country generally. (Cries of 'O!')

MR. THOMPSON said, the simple question the gentleman puts to me is—Would I allow one who does not admit the Christian religion to be a revelation from God, and does not hold the popular evangelical sentiments of this country, to sit in Parliament, and make laws for this Christian empire? A Christian empire! Why, if every heathen, idolatrous subject of Her Majesty were to take up a handful of dust, and throw it upon Her Majesty's Christian subjects, they would be buried. (Hear.) Why, sir, Her Majesty has 200,000,000 idolatrous subjects in the Indian seas, and on the great peninsula of India. She is rapidly multiplying Chinese subjects at Hong Kong, and Shanghai, and Canton, and by and by at Peking. She is multiplying her Caffre subjects on the Southern Cape of Africa; and we are only, therefore, as far as our religious complexions are concerned, but a particular congregation or community of the people. But I will meet the question thus. This country will never be wisely or well ruled, until the people shall lay upon their representatives an embargo against touching the question of religion. (Loud cheers, and cries of 'No State Church.') The House of Com-

mons has its functions, that are broad, and grave, and responsible; but among its functions are not to be found that of meddling with your conscience or mine. They have no right to demand of a man, freely elected by the people, at the table of the House of Commons, of what religion he is. (Cheers.) If he be of no religion, no oath will stop the hypocrite from taking his seat. If he be an honest man, he walks away from the House, and denounces as evil, and not Christian, that which sets up an intolerant barrier against the admission of honest men. (Cheers.)

MR. ROBERT SMITH, (of Dalton,) in a brief speech, warmly eulogized Mr. Thompson for his labors in the anti-slavery cause, and denounced the American churches for their almost universal participation in the guilt of slavery.

MR. E. GOSNELL rose, and was about to move a resolution, but was stopped by

MR. THOMPSON, who again rose, and said,—I wish this meeting to be faithful with me. I am here tonight upon my trial, voluntarily. I have bared my bosom, and let every man that has sought against me stand forward and state it to-night. I do not want my friends to say one word in my behalf; but I want any man who ever had anything to say touching my conduct as representative for the Tower Hamlets, to say it to-night. If he has injured me unwittingly, to be honorable and magnanimous enough to accept my explanation, if satisfactory, and to tell in public what he has whispered in private; or to express his sorrow that he, in error, injured one whose every pulsation, from infancy, has been for his happiness and the happiness of the human race.

A pause of a considerable period ensued, but no one rising in the meeting to respond to this appeal.

MR. GOSNELL then rose, and without a word of comment upon its merits, moved the following resolution:—

That this meeting, having listened with pleasure to the statement given by George Thompson, Esq., of the causes which led him to prolong his stay in America, and deeply sympathizing with his zealous efforts in behalf of the slaves in that country, expresses its satisfaction at his conduct, and pledges itself to support him at the next election.

MR. MATSON (also without a word of comment) seconded the resolution.

THE CHAIRMAN having waited some time without any speaker rising, was about to put the resolution, when he was interrupted by

MR. GAKEN, (an Unitarian printer,) who rose and said he wished to ask a question on a point upon which Hamlets would turn: With what motive did Mr. Thompson leave the country, and neglect his duties here, and go to America? He asked persons to question him. Now I tell him candidly what my feelings are, as he has most manfully avowed his. If Mr. Thompson left this country with a view of promoting his own pecuniary interests, mixed up, they might be, with a great public question, then I should be disposed to condemn Mr. Thompson, inasmuch as there were personal feelings and interests mixed up with it. But if Mr. Thompson, from a Quixotic feeling, from an excess of benevolence, (cries of 'Oh, oh!') 'Order, order.' I do not wish to say one word disrespectful of Mr. Thompson. I say, if Mr. Thompson really left the country with the view of promoting his pecuniary interests, in connection with a great public question, then I should not be disposed to give him a verdict of acquittal; but if, disregarding his own pecuniary interests, he neglected his duty only that he might promote and serve a higher duty, then I should be disposed to give him a verdict of acquittal.

MR. THOMPSON. I can only say, as God is my judge, that I lost all thought of pecuniary profit in the presence of that gigantic system of wrong, for denouncing which my own liberty and life were put in peril. I remained, not to fill my pocket, but to pour out my heart, and, if necessary, to die defending that liberty in America which is worth more than life in that or any other country of the globe. I did not go to neglect my Parliamentary duties for hire. It was not lecturing for profit that kept me in America. It was not any other consideration than this—that a great and mighty people, calling themselves a free republic, had said that I should be silenced forever. I demanded, in the name of that Being who made me capable of speech, capable of thought, and capable of sentiment—in the name of that Being, who, when he gave me the power to speak, gave me the right to speak, to stand wherever I chose upon his footstool, to vindicate his law, and say to the atheistical robber that comes to lay his felon hand upon a brother man's—'Caitiff, forbear your hold! Give to my brother his right! (Cheers.) Now, if any gentleman present this evening, insinuates that I remained for any other motive, let him do so. I will bring him a hundred thousand witnesses, as fast as mails can travel, and intelligence return to these shores again. (Cheers.)

MR. GAKEN.—Sir, I have been misunderstood by Mr. Thompson. I did not question the purity of his motives, but the views with which he set out to America.

MR. THOMPSON.—The gentleman has no right to ask me with what motives I travel between the rising of one session and the opening of another. (Cheers.) Have I any right to ask that gentleman with what motives he travels?

MR. R. SMITH, (Kingsland.)—Will he tell us with what motives he voted for General Fox? (A voice. 'A good job of printing!')

MR. THOMPSON.—I am the representative of the people in Parliament, and of no party. I tell that gentleman that I am still their representative abroad; and I have not most mistaken the people of the Tower Hamlets, if I do not obtain the verdict of the large majority in every enlightened audience. (Cheers.) I will take that gentleman, if he will come, to a great and mighty gathering in Borneo's Fields, some vernal evening. We will have an autumnal turn-out upon that greensward. I will show him the gathered thousands of heavy-handed artisans of the Tower Hamlets. I will show him the weavers sent forth from Spitalfields. I will show him the tanning tanners and weavers, cobblers and laborers of all sorts from the Tower Hamlets. I will show him, that while they toil in garrets or down in cellars and places of obscu-

The Liberator.

No Union with Slaveholders! BOSTON, SEPT. 26, 1851.

GRAND RAILROAD JUBILEE.

Boston has had its memorable 'three days,' as well as Paris, but unlike those of Paris as peace and fraternity are opposed to revolution and civil war. The past week will occupy a place, equally conspicuous and permanent, in the historical transactions of the city, with reference to the common weal. In accordance with the programme previously announced, Wednesday, Thursday and Friday were consecrated to the grand celebration of the completion of the chain of Railroad communication from Boston to Montreal, or, in figurative language, of the formation of 'a conjugal union between Canada and the ocean.' The first day was signified by the reception of the President of the United States and his suite, by a strong military display; the second, by an excursion in the harbor, consisting of six steamers and two revenue cutters, having on board several thousand persons; the third, by a grand procession, civil, military and industrial, unequalled in extent by any previous demonstration, and occupying upwards of two hours in an uninterrupted march, the streets being crowded with spectators, flags, festoons, ornaments and devices of every kind, meeting the eye along the whole route, ending with a sumptuous Civic Dinner under a tent erected on the Common, 250 feet in length by 150 in width, and containing 1100 yards of tables, or a mile and a quarter of sittings, and, finally, in the evening, with illuminations and fireworks. Lord Elgin, the present Governor of Canada, with his suite, arrived in the afternoon train of Thursday, and was tendered by Mayor Bigelow a public welcome, and the hospitality of the city. President Fillmore was too unwell to join the procession on Friday, but presented himself for a short time at the dinner, and then departed for Washington in the evening train.

The twenty-four columns of our paper would scarcely suffice to give the particulars of this great festival. We have room only for a brief reference to it. If all the motives which led to its being held could be analyzed and publicly revealed, there would be found, no doubt, a curious mixture, ranging from the lowest to the highest, self-interest, the vanity of display, the love of excitement, a taste for sensual indulgence, and party purposes to subvert, being largely predominant. Of course, there were many objectionable concomitants attending it—wasteful expenditures, empty ceremonies, and convivial indulgence; but the event itself was worthy of universal congratulation, and makes an era in the grand march of humanity.

'Peace hath her victories as well as War'—and, in comparison with one like this, over time and space, bringing the near and remote together in the spirit of amity, all the victories achieved on the battlefield fade into insignificance. If it be true, as Cowper mournfully sung long ago, that interposing mountains make enemies of those who, else, 'Like kindred drops had mingled into one,' then the removal of more than mountainous obstacles between people of different nations, and enabling them to have daily intercourse with each other, has very much to do with the reconciliation of a hostile world. While, therefore, we estimated the mere pageantry attending this jubilee at a low rate, behind it all, and underlying it all, we discerned the principles of peace, fraternity and human brotherhood, in silent but resistless operation, and our spirit was gladdened by the spectacle.

It is lamentable that, an achievement so sublime, so peaceful in its tendencies, so directly and exclusively identified with industrial skill and energy, should be marred in its celebration by a formidable military escort. That fly in the pot of ointment took away from much of its otherwise sweet smelling savor. What have the army or navy, what the military forces of the Commonwealth, to do with the arts of peace, with the fruits of industry, (except to devour them,) with the burial of national antipathies or rivalries? Yet there appeared, on this occasion, companies of light infantry from Roxbury, Woburn, Lowell, Worcester, Salem, Beverly, Lawrence, Stoneham, and other places. 'Gentlemen,' said a distinguished military officer, in England, to his associates, on a certain occasion, 'it must be confessed that ours is a damnable profession.' Honestly and truthfully spoken! They who persist in clinging to it, in this nineteenth century of the Christian era, are to be rendered dishonorable by the proclamation of the truth.

'Were half the power, that fills the world with terror, Were half the wealth, bestowed on camps and courts, Given to redeem the human mind from error, There were no need of arsenals or forts: The warrior's name would be a name abhorred! And every nation, that should lift again Its hand against a brother, on its forehead Would wear forevermore the curse of Cain!'

A Christian soldier (in a military sense), is like a sober drunkard, an absurdity. No man, bearing arms, enters into the kingdom of heaven. His employment is inhuman, and his code murderous. It is not lawful to do evil that good may come, nor does the end always sanctify the means. To talk of preserving peace by the weapons of war is just as rational as to propose the extension of the kingdom of Christ through the co-operation of 'the Prince of the power of the air.' War is as hostile to peace, and therefore to human safety and happiness, as Belial is to Christ, as revenge is to forgiveness. What, in every nation in Christendom, is the most grievous source of taxation, the heaviest burden borne by the masses, the most corrupting in its influences? The war system. What but the spirit of peace in every bosom is needed to enable every man to sit under his own vine and fig tree, 'with none to molest or make him afraid?'

Freedom and security can never co-exist in any land with an army and a navy. A truly brave man never yet took up the sword—a truly good man never yet sought the life of his enemy. 'Fear not those who can kill the body,' said Jesus to his disciples. That was genuine courage, unquestionable heroism. Instead of seeking to defend his life from the assaults of murderous foes, Jesus allowed himself to be carried as a lamb to the slaughter, 'leaving us an example that we should follow his steps.' That was to be good indeed. Alas! that such teaching, that such an example, is regarded as the same of infatuation by a people claiming to receive his gospel as divine! If he has come to 'destroy the works of the devil'—to cause swords to be beaten into ploughshares and spears into pruning hooks—to put down all rule, authority and power—then how can he be his disciples, who, on any pretence, keep themselves 'armed and equipped, as the law directs, for military duty?'

At different stages of the celebration, there were many speeches delivered, complimentary and on general topics. Among the speakers were President Fillmore, Lord Elgin, Daniel Webster, Edward Everett, Mayor Bigelow, Gov. Boutwell, and Gen. Wilson. We take the last first. Gen. Wilson is a prominent supporter of the Free Soil party, and has frequently committed himself to the cause of the slave in earnest and eloquent speeches. No man has more strongly reprobated the Fugitive Slave Bill, or denounced more severely the act of Millard Fillmore in signing that bill, than himself. Yet, (alas for human inconsistency!) as chairman of the Committee of the Legislature, he could address that detestable hunter of innocent men, women and children, in the following complimentary language:—

'Mr. President—The Legislature of Massachusetts, at their last session, appointed a committee to tender you a welcome in behalf of the State, in case you should visit it in the course of the year, and to assure you of the pleasure which this visit affords the whole people of the Commonwealth. It gives us pleasure, sir, as the organ of that committee, to greet you upon your landing in our State. . . . Permit me, in conclusion, again to tender to you a respectful and cordial welcome to the State of Massachusetts, and to assure you of the personal regard and good wishes, which each one of the committee entertains towards you!'

If it is not throwing principles to the winds—if it is not compromising the cause of the slave—what is it? How could Gen. Wilson say, that he had any 'personal regard' for such a scoundrel of the Slave Power as Millard Fillmore—for the signer of that infernal bill, by which all human rights are cloven down at a blow? How could he honestly declare, that it gave him pleasure to greet this wretched traitor to liberty upon his landing in the old Bay State—Fugitive Slave Law, Proclamation, and all! Is it pleaded, that he was the office, and not the man, to which this homage was paid? Such a plea is absurd. Let there be no evasion. The man and the office are inseparable. Gen. Wilson complimented him personally, and also spoke of his 'illustrious predecessors'—Andrew Jackson, John Tyler, James K. Polk, and Zachary Taylor, inclusive! Self-respect, consistency, regard for his anti-slavery professions, should have impelled him at the time to decline the legislative appointment, and to seize the opportunity to declare that Millard Fillmore deserved no welcome to the Commonwealth. But this shows how little reliance can be placed, in the hour of popular seduction, upon those who 'receive honor one of another.' In parting with the President, Gen. Wilson said:—'In behalf of the Committee, and in the name of the Commonwealth, allow me to express to you the high gratification your visit has given the official authorities of the State. I need not, sir, speak for the people; they have spoken for themselves.' And yet, in a Free Soil meeting, he will not hesitate to brand the President as a man unfit to occupy the Presidential chair, and deserving of universal execration! In this connection, we must refer to another instance of glaring inconsistency, as exhibited in the conduct of another distinguished Free Soiler, the Hon. Charles Sumner. Last October, before a crowded assembly in Faneuil Hall, Mr. Sumner gave utterance to the following scathing language:—

'Into the immortal catalogue of national crimes, this (the Fugitive Slave Law) has now passed, deserving, by its inconvertible necessity, its authors, and chiefly him, who, as President of the United States, set his name to the bill, and breathed into it that fatal breath, without which it would have no life. Our Presidents may be changed, but the nation remains the same. The Fugitive Slave Bill can never be forgotten. There are depths of infamy as there are heights of fame. I regret to say what I must; but truth compels me. BETTER FAR FOR HIM HAD HE NEVER BEEN BORN; better far for his memory, and for the good name of his children, had he never been President.'

Will the fact be credited, that the author of this merited denunciation, made a formal visit to the President, last week, to proffer his respects and congratulations on the arrival of the man, who, a few months before, in his estimation, occupied the lowest depth of infamy, and of whom he declared:—'Better far for him had he never been born! Yet such is the statement in the *Courier*, (made in that journal, it is true, with malignant satisfaction in having caught a hated political opponent tripping, and not to enter a moral protest against such conduct),—a statement which the Commonwealth meets as follows:—

'The Boston *Courier*, with its usual good sense and understanding of the duties of life, calls to account Mr. Sumner, our Senator elect from Massachusetts, because, during the late visit of the President, Mr. Sumner waited upon him ceremoniously, and as a matter of respectful acknowledgment due to his Chief Magistrate. The *Courier* foolishly gives as reasons why Mr. Sumner should not have called upon the President, quotations from Mr. Sumner's speeches, denouncing the Fugitive Slave Bill and all who voted for it, signed it, or had anything to do with it.'

And this is Mr. Sumner's justification, is it? Now, we submit whether, after such denunciations of President Fillmore by Mr. Sumner as we have quoted, it was in accordance with 'good sense' or 'the duties of life' for him to call on the President—not to say to him, face to face, as Nathan said to David, 'Thou art the man,' but with a countenance wreathed in smiles, 'as a matter of respectful acknowledgment due to his Chief Magistrate! We submit whether it is a 'foolish' objection, why one person should not call upon another, to express pleasure and satisfaction in his presence, that he has publicly stigmatized him as another Judas, for whom it would have been better if he had never been born! It seems to us that the *Courier* is entirely successful in its impeachment. If the organ of the Free Soil party can justify Mr. Sumner and Gen. Wilson in acts like these, it is time to renew the petition with special earnestness, 'God save the Commonwealth of Massachusetts!'

In reply to the cordial welcome extended to him by Gen. Wilson, the President remarked:— 'I know well, gentlemen, and I appreciate the character of the people of Massachusetts. I know what they have done for the country, for liberty, for civilization, and for the slave; and where is a deeper conviction that the blessings we enjoy are owing mainly to the Constitution under which we live, and no where is there a firmer determination to be faithful to the Constitution.'

In his response to Gov. Boutwell, the President said:— 'You have said, sir, that your State is prepared to sustain the Constitution and the Union. Sir, as I passed through this city, and saw your streets lined for miles with a dense multitude of people, often excited, and with the late visit of the President, I everywhere, I could never for a moment believe that this community could be brought to commit treason against the United States.'

To compliment a people on their attachment to LIBERTY, and on what they have done for it, and then to threaten them with death (see Fillmore's proclamation in regard to the rescue of Shadrach) if they combine to deliver the hunted bondman out of the hand of the oppressor, is a specimen of American brass of the very first quality. To trace 'the blessings we enjoy' mainly 'to the Constitution under which we live,'—a Constitution saturated with human blood,—is indeed, in homely phraseology, 'to put the cart before the horse,' to mistake the effect for the cause, and to make a piece of parchment superior to the living soul. The Constitution is nothing more than an exponent of public sentiment. It has no more life in itself than a dead carcass. It no more makes the nation great or prosperous than the hands on the dial-plate give to the hidden machinery its power to act. Aaron's calf had as much to do with the deliverance of the Israelites out of the hand of Pharaoh, as the Constitution has with whatever of industry, intelligence or virtue is found in this nation. Shall they who create, bow down and adore that which they have created? Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? This transferring the credit of our general prosperity from the people to a verbal instrument, and attempting to make them believe that on it, and not on their steady growth in knowledge and in virtue, depend their preservation, success and true greatness, is the very mode to make them besotted idolaters, and to barricade the pathway of progress. This exalting talk about the perpetuity and grandeur of the Constitution is nothing but cant, cant, cant—the artful appeal of the demagogue to popular selfishness and vanity—inducement of no statecraft, a proof of utter infatuation or rank hypocrisy. If the people are not industrious, or not virtuous, will it save them from falling? If they are not intelligent, will it render their ignorance innocuous? If they cease to reverence liberty, will it insure them safety and prosperity?

OUR CAUSE IN OHIO.

DEAR FRIEND GARRISON:

I have already sent you the most important Resolutions passed at the recent anniversary of the Western Anti-Slavery Society. The following, however, on account of its radical and revolutionary character, may be worth your notice, especially as upon it we had some of our most thorough and interesting discussions:—

Resolved, That the anti-slavery enterprise is based on the immutable and eternal principles of justice and righteousness, and as such, is to be prosecuted and carried out to a full and final triumph, without regard to any consequences, imaginary or real, disastrous or desirable, which may follow; and though thrones and dominions, principalities and powers, in states or churches, be hurled to the ground, still it is our unalterable purpose and determination, in the spirit and by the power of truth and love, to press on in our moral warfare against slavery as now existing in this country, until the last slave shall sing his song of deliverance, amid the broken and shivered ruins of this nation's government and religion, or in the temples and groves of a repentant people, who have learned to do justly, love mercy, and joyfully obey the laws of nature and the dictates of humanity.

Although we had Resolutions relating directly to the Free Soil party, we had none that more strongly conflicted with its policy. That party makes no issue with the Slave Power, and never has proposed the abolition of slavery on any terms that might even endanger the Union. On the contrary, it is sometimes difficult to say whether its zeal be strongest to save the Union, or to destroy slavery. To be sure, it curses the one, but it always blesses the other. Charles Sumner has even pronounced the Union 'twice blessed'; but who of the party proclaims slavery 'twice accursed'?

Here in Ohio and at the West, it seems to me the defection and danger of the party are becoming more and more apparent. I speak particularly of its leaders. You know how much has been expected of Salmon P. Chase, U. S. Senator from this State. His praise has been sounded by his party all over the land. But he has fallen, fallen, from the little eminence to which even we had hoped he had ascended. He has abandoned the Free Soil party, and returned, a repentant prodigal, to the fold of demagogic Democracy. Many will be swept with him to the same unhallored consecration.

And there are other revelations crowding upon us, equally, if not more instructive. The Indiana *True Democrat*, a Free Soil organ, recently had an editorial article of more than usual ability, in which it is expressly declared:—'A Fugitive Slave Law of some kind is necessary, as well for the protection of Northern freemen, as for the benefit of the slaveholder.'

'Free Soil men, as do others, admit that the Federal Constitution imposes the obligation to allow the recapture of fugitive slaves.' So, then, the party has no objection to slavery wherever established, and is ready to comply with any constitutional requisitions to return slaves to bondage. But Judge Parsons, of Indiana, (a chosen champion of Free Soil, I am assured,) in a recent speech, has placed the whole subject in a very strong light. I quote from the *Democrat*, as above, where the speech is published. The Judge says:—

'From these views it follows, without any available doubt, that a constitutional fugitive slave law must be provided. . . . First, That, if the person claimed as a slave shall deny the right of the claimant, the question of slave or no slave shall be tried by the regular and proper common law judicial court, having jurisdiction of the place and of the amount, by a jury, under the common and general rules of evidence and proceedings of courts of law, for any OTHER PROPERTY of the same value.'

Second, That the complainant and the person claimed should severally have the right of appeal and the writ of error, as other suitors, and under the same rules and regulations. . . . Thirdly, That, in the mean time, the person claiming should be secured by sufficient security, or, in default of that, be kept in jail; and that the expenses of detaining in jail should be paid by the State in which the trial ought to be pending. Such a law would be constitutional, just and satisfactory. All opposition would cease. The hiding and running of colored people would cease, and peace and good will be restored.'

The editor of the *True Democrat* adds:—'We concur mainly with the judge as to the kind of law, and entirely as to the effects of such a law.' Such are specimens of what we are witnessing in the West, where I have ever insisted that the Free Soil party exists in its highest purity.

No wonder, then, that it is startled when we tell of the slave's song of deliverance amid the 'shivered ruins of this nation's government and religion.' As a party, its avowals everywhere denote that, if our Union can be secured only while a sixth of the whole population are sacrificed on slavery's reeking altar, be kept ever burning. Let the blood-besmeared god be propitious to the Union, though the smoke and incense of millions of bodies and souls, consuming day and night forever, curl upward into his infernal nostrils.

Such is the position of the Free Soil party. Should we not preserve our holy enterprise from its seductive influence? Yours truly, PARKER PILLSBURY.

New Garden, O., Sept. 10, 1851.

PLEASING INCIDENT. No street in the city was so highly decorated, or presented so beautiful an appearance, as the late Railroad Jubilee, as Dover-street; and nothing in that street, or during the day, secured so much attention, remark and applause, as the immense procession marched along, as a banner thrown across the street, on which were full length portraits of President Fillmore and Lord Elgin shaking hands, and underneath this inscription:—

Now let us haste these bonds to knit, And in the work be handy, That we may bind 'God save the Queen,' With 'Yankee Doodle Dandy.'

Of the thousands who read and applauded this fraternal verse, scarcely one knew that the author of it was that 'British incendiary,' GEORGE THOMPSON. Had they done so, we fear their gratification would not have been so warmly manifested, such the temper of a blind and malevolent prejudice. We with Mr. Thompson could have occupied our seat, that day, near the banner, and witnessed the electric effect which the reading of these lines produced in the countenances of the passing multitude; he would have seen that there is a chord of human brotherhood that can be made to thrill at the touch, uniting all hearts as one.

When the Hutchinsons were in England, (it was at the time of the Oregon excitement,) Mr. Thompson wrote for their first concert in London, the following verse, *improvised*. The last of which is the one we have referred to on the banner, the sentiment and singing of which brought down thunders of applause:—

Oh! may the human race, Heaven's message soon obey, Good-will to man! Hushed be the battle's sound, And o'er the earth around, May joy and peace abound, Through every land!

Oh! then shall come the glorious day, When swords and spears shall perish, And brothers John and Jonathan, The kindest thoughts shall cherish!

When Oregon no more shall fill With angry darts our quiver, But Englishmen with Yankees dwell On the great Columbia river.

Then, let us haste these bonds to knit, And in the work be handy, That we may bind 'God save the Queen,' With 'Yankee Doodle Dandy.'

ANTI-SLAVERY MEETING IN HYANNIS.

On Monday evening, September 1st, S. S. Foster and G. W. Putnam held an anti-slavery meeting at the school-house in Hyannis. A goodly number assembled. The exercises were commenced by singing a hymn of freedom. Mr. Putnam then spoke on the duty of all who labor for bread to make common cause with the slave against oppression; showing that a great compact of villany between the money power of the North and the Slave Power of the South now existed, to crush both black and white.

S. S. Foster then spoke upon the guilt of the clergy and churches of America, and their responsibility in the matter of slavery. Mr. Foster's closing remarks were eloquent and impressive. He spoke of the absence of all fear of death in the faithful and devoted friends of the slave; to plead for him, the most abject of all creatures, was indeed to bear the cross of Christ, and he who faithfully discharges his duty to the slave need not fear to die, for he can meet the slave and the God of the slave in peace.

Though surrounded with opposition, the noble friends of freedom at Hyannis are faithful to the cause, and do their duty well in the midst of a gainstaying and perverse generation. G. W. P.

MEETING AT BELLINGHAM.

On Sunday, Sept. 7th, Lucy Stone and Messrs. Fish and Putnam held meetings at Bellingham. Owing to the death of a friend there, the notice was not so widely circulated as was desirable, yet the evening meeting was well attended, and we trust good was done. The pastor of the Baptist Church kindly read the notice of the meeting, and though there is great opposition existing, yet the people are not unwilling to hear the truth, and more meetings might be held there with advantage. G. W. P.

MEETING IN NORTH MIDDLEBORO.

An Anti-Slavery meeting was held at North Middleboro, on Sunday, Sept. 14th, in Clark's Hall. It was attended by N. H. Whiting, Lewis Ford, and G. W. Putnam. Mr. Holmes, of Bridgewater, presided. The exercises were opened in the morning by the reading of the scriptures by Mr. Ford, who followed with some appropriate remarks upon the subject of slavery. G. W. Putnam also addressed the meeting in the forenoon. In the afternoon, N. H. Whiting and Lewis Ford made able addresses, which were listened to with attention by a goodly number of hearers. At 5 o'clock, G. W. Putnam addressed the audience upon the identity of the interests of the laborer of the North with those of the slave.

This is, we understand, the first meeting of the kind ever held in this village, and the audience was good, and the interest manifested highly encouraging when we reflect that some of the most wealthy and influential people there are deeply engaged in traffic with the men-chieves of the South, and that two pro-slavery churches are there, to frown down humanity, and make a mock of the sufferings of millions of their fellow-men. More meetings might be held there with benefit to the cause. D. M. Sturtevant and a few others stand in the midst of a Hunker community and heartless Church, the representatives of freedom and true Christianity. G. W. P.

LIBERTY BELL FOR 1851.

As the time approaches when it will become necessary to take measures in reference to the publication of the LIBERTY BELL, we think it best, through the columns of the *Standard and Liberator*, to bring the subject before the minds of such persons as have hitherto aided, or who may wish for the first time to aid us, rather than as heretofore by private correspondence. We trust that our friends, who have hitherto cooperated with us, will give their help none the less readily, that we are presented by want of leisure from bringing the subject before them in any more direct mode. We would say to those friends of the cause designing to devote a specific sum towards preparations for the Boston Bazaar, that we do not think their money could be more wisely expended the present year than in aiding the Bazaar's Annual, feeling as we do, from year to year, an increased assurance that it is, in a variety of ways, irrespective of its pecuniary success, a most valuable and efficient instrumentality.

For the necessary sums we must therefore rely upon those friends whose position will enable them on this point to coincide in opinion with ourselves, knowing that we may safely trust to the anti-slavery friends throughout the country, and in Europe, for so extensive and beautiful a collection of articles generally, as shall exceed that of any previous exhibition. We have received promise of literary assistance from many distinguished friends of freedom, both at home and abroad, and we earnestly beg all such to transmit their articles as early, if possible, as the 1st of October.

All communications and donations may be directed to MISS A. W. WESTON, Weymouth, Mass., or to the Anti-Slavery Office, 21 Cornhill, Boston.

WOMEN'S RIGHTS CONVENTION.

In accordance with a vote of the Women's Rights Convention, held in Worcester, Mass., the 23d and 24th of Oct. last, another Convention, for the same objects, viz., 'to consider the Rights, Duties, and Relations of Woman,' will be held in Worcester, Oct. 15th and 16th.

We invite all, both men and women, to meet at the appointed time and place, for the free and full discussion of this great question. Reports will be presented from the Committees appointed by the last Convention; on Education, Industrial Avocations, Civil and Political Functions, and Social Relations. In addition to those who last year gave interest to the Convention, Mrs. Coe, of Ohio, will be present. In behalf of the Committee, LUCY STONE, WM. H. CHANNING, PAULINA W. DAVIS.

WHAT IS SAID OF IT.

MR. EDITOR: We do not know how it looks to you, but you must allow us to say, that the late proceedings of General Wilson and his Free Soil brethren are not what should characterize honest and consistent men. So say the people here in ABINGTON.

GEORGE THOMPSON—THE TOWER HAMLETS. Ten columns of our present number are devoted, gladly devoted, to an admirable record of two other triumphant meetings held with his constituents by Mr. Thompson—the one at Spitalfields, the other at Hackney. It will be seen that, at the latter place, two or three individuals attempted to create dissatisfaction, in consequence of his unavoidable detention in this country, but their discontent was signal, and the verdict he received of a most gratifying character. He has thoroughly canvassed the Tower Hamlets, and wherever he has spoken, has enhanced the popular appreciation of his great worth, his noble spirit, his incorruptible integrity. His re-election, if he should not decline, is settled, by an overwhelming majority.

'So round and round we run, And ever the truth comes uppermost, And ever is justice done.'

See 'REVUE OF OPPRESSION,' with its truly diabolical contents, on the last page. While reading those inflammatory articles, 'set on fire of hell,' just substitute Washington, Hancock, Adams, and their associates, for the hunted fugitives and the abolitionists, and the Stamp Act for the Fugitive Slave Bill, and realize how dastardly, inhuman and murderous is the spirit of their authors.

Evansville, Ind., Sept. 21.—Terrible Steamboat Accident.—Thirty-five Persons Killed and Wounded.—The steamer James Jackson exploded yesterday, as she was leaving Shawneetown, killing and wounding thirty-five persons. The scene was heart-rending in the extreme. Among the killed are Philip Rance of La., Capt. Holmes of Natchez, Capt. Walker of Arkansas, Charles C. Greene of Texas, Solomon Warren and Austin Johnson of New Orleans, Dr. W. Wood of Georgetown, Judge James D. Hood of Mississippi, and some eight or ten others. Col. Stewart of Penn. was seriously wounded. The Jackson was completely torn to pieces. The engineer is reported to have jumped overboard immediately after the explosion, and has not since been seen.

Accounts have been received of the death of the Duke Ferdinand of Saxe-Coburg, brother of the Duchess of Kent, and uncle of Prince Albert.

According to a letter from Naples, recently received by a respectable house at Lyons, the small Neapolitan town of Barille had been swallowed up by an earthquake. Seven hundred bodies had already been taken out of the ruins.

Three slaves, the property of Mr. J. W. Crampton and Mrs. Eliza Thomas, of Peabody, Me., were recently, ran away from their master. A reward of \$1,000 is offered for their apprehension.

ANTI-SLAVERY CONVENTIONS.

NEW SERIES.

BOYLSTON CENTRE, (Worcester Co.)

Saturday Evening and Sunday, Sept. 27 and 28.

To be held in the Town Hall, and attended by Stephen S. Foster and Samuel May, Jr.

WEST SCRIPPS (Plymouth Co.)

Sunday, Sept. 28.

This meeting will be attended by George W. Putnam and Nathaniel H. Whiting.

OLD COLONY A. S. SOCIETY.

QUARTERLY MEETING.

A quarterly meeting of this Society will occur on the second Saturday and Sunday in October.

The place of meeting and speakers will be given hereafter.

BOURNE SPOONER, President.

SEVENTH COURSE OF LECTURES.

The Seventh Course of Lectures, before the Salem Female Anti-Slavery Society, comprising eight in number, will be delivered on successive Sunday evenings, commencing Oct. 6th, at Lyceum Hall, at 7 o'clock. Particulars in a future number.

E. J. KENNY, Rec. Sec.

PENNSYLVANIA A. S. SOCIETY.

The Fourteenth Annual Meeting of the Pennsylvania Anti-Slavery Society will be held at the Horticultural Hall, at West Chester, on the 7th, 8th, and 9th of October, commencing on Tuesday, the 7th, at 11 o'clock.

MARRIED.—In this city, 22d instant, by Rev. Dr. Sharp, Mr. John M. Hoxox, of Waltham, to Miss Louisa Casar, of Boston.

NEW FALL GOODS.

C. F. HOVEY & CO.

HAVE received by recent arrivals, a fall and complete assortment of

French and English Goods,

IN PART AS FOLLOWS:

SILK GOODS.

A rich selection of FANCY GOOD—Broadens, Plaids, Stripes, and Checks, light Evening Silks, figured and black Silks, plaid Poplins, warranted Poplins, spun silk Plaids, silk and wool Challies.

SHAWLS.

Cashmere long and square Shawls, 7-0 and 8-4 Broche Shawls, Palmettes and small figures; rich printed Cashmere shawls, new styles; plaid long and square shawls; real Cashmere, long and square Shawls.

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IN GREAT VARIETY.

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All wool and cotton and wool M. De Laines and Cashmires; Persian Cloths; French and English Shawls.

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Embroidered Collars and Cuffs, Chemisettes, lace and muslin Sleeves, Waists, Caps, Demi Veils, real lace Veils, Demi Veils and Caps, Infants' Robes, &c., &c., with a full assortment of White Robes.

VELVETS.

THRIFT AND LIONESE CLOTHS, ALPACAS, BOMBAZINES.

FRENCH CLOAKING AND LADIES' CLOTHS.

HOSIERY, GLOVES, Merino and Silk VESTS and DRAWERS, HOUSEKEEPING GOODS, LINENS, FLANNELS, BLANKETS and COTTONS, &c., &c., making a very desirable stock of Goods, which they offer at

WHOLESALE AND RETAIL,

AT LOW PRICES.

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BOOKS.

DELA MARSH, No. 25 Cornhill, has for sale the following valuable books, viz:

- The Branded Hand, by Capt. Jonathan Walker, 25
- Picture of Slavery for young persons, by do, 6
- History of the Mexican War, (including 'Facts for the People,') by E. M. Loring, 20
- Narrative of Henry Watson, a Fugitive Slave, 12-12
- The Church As It Is, by Parker Pillsbury, 15
- Letter to the People of the United States on Slavery, by Theodore Parker, 25
- Parker's Discourse, occasioned by the death of John Quincy Adams, 20
- Conscience and Law; or a Discussion of our comparative Responsibility to Human and Divine Government, by Rev. Wm. W. Patton, 12
- Spooner's Argument on the Unconstitutionality of Slavery, 50
- Spooner's Defence for Fugitive Slaves against the Acts of Congress of February 12, 1793, and September 18, 1850, 25
- The Three Chief Sins of Society, a Sermon by Theodore Parker, 15
- Parker's Past Day Sermon—The Chief Sins of the People, 20
- Revelations, &c., by A. J. Davis, the Clairvoyant, 2 00
- The Great Harmonia, vol. 1—The Physician, by A. J. Davis, 1 00
- The Great Harmonia, vol. 2—The Teacher, by A. J. Davis, 1 00
- The Philosophy of Spiritual Intercourse, do do of Special Providences—A Vision, 15
- Heat and Light for the Nineteenth Century, 12-12
- The Auto-Biography of Henry C. Wright, \$1 00 Aug. 29.

Miss H. Martineau's New Book!

LETTERS ON THE LAWS OF MAN'S NATURE AND DEVELOPMENT.

By HARRIET MARTINEAU and H. G. ATKINSON. First American edition, just published and for sale by J. P. MENDUM, 35 Washington street, Boston, up stairs, 4th story. 1st

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